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METHODS OF MISSION WORK.

LETTER VI.

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ORGANIZATION OF STATIONS PRESENT AND PROSPECTIVE.

THE question, "What is the best mode of organization for native converts in new stations," scarcely enters the mind on one's first arrival in China. Most of us are satisfied that the mode adopted by that branch of the Church with which we are connected is the best; that it is if not the one specially enjoined by Scripture authority, at least the one most in harmony with Scripture teachings, and fully sanctioned by practical experience. Moreover it is the one with the working of which we are individually most familiar and into the practice of which we naturally and unquestioningly fall. If we are unable to adopt it at once, it is a matter of regret, and we are anxious to put it into operation as soon as possible.

When the missionary associated with co-laborers of different nationalities and Church connections looks at the question of organization from the stand-point of mission work on heathen ground, it assumes new aspects; and a few years experience and observation will probably effect a considerable modification of views. He soon finds that missionaries of different denominations ignore in a measure for the time being their several systems, and in the first stage of the work agree in the main in a new plan which all have adopted under the force of circumstances. He sees companies of Christians placed under the care of unofficial religious teachers, and native evangelists preaching in unevangelized districts; while there are as yet no organized Churches and perhaps no Bishops, Elders, or Deacons, nor even candidates for the ministry;—only

missionaries, and native preachers having the names of "helpers," "Native assistants," "Colporteurs," "Bible agents," or "Evangelists." In places where stations have reached a more advanced stage of development, requiring some sort of organization, missionaries are sometimes led, by personal proclivities and local circumstances, to the adoption of methods quite aside from their previous antecedents. Not long since in a conference at Chefoo of missionaries from different parts of China, it was discovered that an Independent was carrying on his work on Presbyterian principles, "because they suited best in his field;" in the methods of another Independent from a different province the prelatical element predominated; while a Presbyterian was found working on a plan which had very little of Presbyterianism in it, but a singular blending of Methodism, Independency and Prelacy.

What lesson are we to learn from these facts? Is it not this, that practical experience seems to point to the conclusion that present forms of Church organization in the West are not to be, at least without some modification, our guides in the founding of infant Churches in a heathen land. If it be asked, what then is to be our guide? I answer the teachings of the New Testament. If it be further asked, are we to infer then that all the forms of Church organization in the West are at variance with Scripture teaching? I answer, by no means. A plan organization in England or America may be very different from one adopted in China, and both though different may be equally Scriptural; and one of them may be suited to the home Church and one to a mission station, just because they are different.

The all important question is what do the Scriptures teach respecting Church organization? Do they lay down a system with fixed and unvarying rules and usages to be observed at all times and under all circumstances; or a system based on general principles purposely flexible, and readily adapting itself, under the guidance of God's Spirit and providence and common sense, to all the conditions in which the Church can be placed?

I believe the latter is the true supposition. The same conclusion might be inferred from the fact that, while the doctrines of Christianity which are obviously and by common consent regarded as fundamental and essential are taught in the Scriptures specifically, elaborately, and repeatedly, there is no portion of Scripture where a complete and detailed system of Church government is presented or referred to. It may be said and very truly, that God might reveal to us a complete, and authoritative system of Church government inferentially as well as explicitly. Had he done so

however, would there not have been a general agreement with regard to these teachings as there is with regard to Christian doctrine?

I believe that the distinctive principles which underlie the different systems of Church organization prevailing in the West are all Scriptural. The principle of the authority and responsibility of individual believers in matters relating to the conduct of the Church is a very prominent part of the teaching of the New Testament. The importance of appointing elders, or bishops, as authoritative leaders and rulers in the Church is taught no less clearly. The Scriptual sanction for the appointment, at least in the early history of the Church, of superintendents or overseers, having the charge and care of many associated Churches, with their elders and deacons is no less evident. The degree of prominence or proportionate use of these different principles or elements of Church organization may vary indefinitely according to the condition and requirements of the Church. This theory provides for constant change and modifications suited to the stage of the Church's development; the character of its members; and its conditions and surroundings.

If I mistake not, diversity and gradual progression in the application of these principles, is distinctly traceable in the New Testament. The Gospels and former part of the Acts of the Apostles indicate a very simple form of organization, or no pronounced form; and the latter part of the Acts, with the Epistles, shows a more complete system gradually developed from previously established germinal principles. Constant development and change in different directions mark the whole course of ecclesiastical history from the Apostolic period to the present time. How far these developments have been Scriptural, or in accordance with the leadings of God's Spirit, and promotive of the best interests of the Church, it does not fall within the province of these letters to enquire. May we not however raise the general question as to whether present forms of Church government are not characterized by the special development of one element, to the exclusion of others which should supplement and modify it; presenting abnormal and disproportionate growths, each Scriptural in its dominating idea, but unscriptural in its human narrowness?

Another question arises in this connection of great importance. In our present position of missionaries representing different branches of the Church, closely related to one another in a common work; our methods simple, and presenting many points of agreement; and our different systems of organization in a rudimental undeveloped state; should we not make use of our opportunity to avoid as far as possible in the future the divergences which impair

the unity of the Church at home; retaining and perpetuating a degree of uniformity and co-operation which in western lands seems impracticable? Is it not our duty to do this? Would it not be in accordance with the express teachings of our Saviour, and also the wishes of most of those whom we represent? Would it not have a decided influence for good on the home Churches?

On the supposition that present forms of Church organization are adapted to secure the best spiritual interests of the Church in the west, the presumption is that in certain respects they are for that reason not adapted to the wants of Mission Churches in China. What circumstances could differ more widely than those of Churches which are the development of centuries or a millenium of Christian culture and those just emerging from heathenism.

The question recurs what may we learn from the Scriptures with reference to the system of organization and supervision for the Church in China at the present time?

I.—*The extension of Christianity must depend mainly on the godly lives and voluntary activities of its members.* In early times, as a result of ordinary business and social intercourse, and the aggresive zeal of the early Christians, Christianity found its way to Cyprus and Syria and Cilicia and Egypt, and as far west as Rome. The disciples went everywhere preaching the word. A great advance had been made before the Apostle Paul was called from his home by Barnabas to assist and strengthen the disciples already gathered at Antioch. Wherever he went afterwards in his work of establishing Churches in new fields, he obtained from the believers gathered into the Church numerous voluntary helpers and co-adjutors both men and women.

I can find no authority in the Scriptures, either in specific teaching or Apostolic example, for the practice so common now-adays, of seeking out and employing paid agents as preachers. At the time when Paul commenced his public ministry, the Churches established in Syria and Cilicia might no doubt have furnished a large number of such persons if they had been wanted. It may be said that there were no missionary Boards at that time, and that the Church was too weak to undertake such an enterprise. This explanation however does not meet the case. Paul did not hesitate to call upon the Churches for contributions when they were needed. He evidently thought them able to give; and that it was their privilege and an advantage to themselves to give; and they did contribute freely when they were asked to do so.

The evils resulting from employing new converts as paid agents for preaching the gospel have been referred to in previous letters

What we wish to emphasize here is that such a course is without precedent in the Bible. The members of the early Church were all witness bearers. Such we must teach our Church members to be; and without such an agency *as our main dependence*, we have little reason to expect the gospel to prevail in China.

II.—*Elders must be "ordained in every city."* This duty is enforced in Scripture both by precept and example. Missionaries have not been backward in carrying out the injunction. It is possible that we have erred in the opposite direction. While elders should be ordained as soon as practicable, we should not forget that the qualifications of elders are minutely laid down in the Scriptures; and to choose and ordain men to this office without the requisite qualifications is in fact going contrary to, rather than obeying the Scriptures. If suitable elders are not to be found we should wait for them, however long a waiting may be required.

The Apostolic usage of ordaining elders soon after their reception into the Church, under circumstances very different from ours in China, is apt to mislead us. The work of the Apostles in heathen lands commenced for the most part in the synagogues of the Jews resident in those lands. Even in such places as Lystra, where there seems to have been no synagogue, there were Jewish families, and their influences had been felt by the native population. Among the first converts to Christianity were both Jews and Jewish proselytes, who for generations had been freed from the thraldom of idolatry and superstition. They were sincere worshipers of Jehovah; familiar with the Old Testament Scriptures, and waiting for the long promised Messiah. From such persons the first elders of the Christian Church were no doubt largely drawn. It is not strange that, as a rule, we in China have to wait for years before Christians of the same intelligence and stability of character can be had. Our experience in this matter in Shantung is worth relating.

Twenty years ago our mission in considering this subject reasoned on this wise:—We are Presbyterians, and our Churches should be organized from the first on Presbyterian principles. If we cannot get men for elders as well qualified as we should like, we must take the best men we can find, men who seem sincere and earnest Christians and who may develop in character and ability to fulfil the duties of elders, by having the duties and responsibilities of this office laid upon them. With these views and expectations several Churches were formally and constitutionally organized. It was found however in not a small proportion of cases that the elders did not, or could not, perform their official duties, and were an obstruction to any one else attempting to do so. They

were placed in a false position, injurious to themselves and the Churches of which they had the nominal charge. Some were hardly able to sustain the character of an ordinary church member, and others were in the course of a few years excommunicated. We then took action as a Presbytery, determining that elders should not be appointed unless their qualifications conformed in some good degree to those required in Scripture. Perhaps we are now in danger of going to the opposite extreme of backwardness.

In central Shantung no Church has been as yet organized with native elders, though some of them have had an existence, with from ten to twenty and more church members, for a period of seven or eight years. We are hoping very soon to ordain in some of these Churches. In the meantime the leaders are unofficially performing many of the duties which will fall into the hand of elders when appointed. The missionary or evangelists in charge transact all important business by consultation with the whole company of native Christians or their leaders. These Christians or leaders have only advisory power; the authority of deciding questions being vested solely in the missionary or evangelist. It is his aim to instruct and train leading Church members in the management of Church business, devolving it on them as they are able to undertake it; and fitting them as soon as possible for assuming the care of the Churches altogether. The evangelist keeps a record of these meetings, following in almost all particulars the ordinary form of session records, and this report is presented to the Presbytery for examination and revision. Many of our present leaders will in all probability, after they have been fully trained and tried, become our first elders. We have found in the experience of the past eight years much reason for thankfulness that we did not ordain elders at an earlier period.

III.—*Our mission Churches under the charge of elders are possessed of a Scriptural organization, without the addition of a paid pastor such as is found in most of our western Churches; and the appointing of such a pastor may prove injurious rather than advantageous.*

In enlarging on this point I will quote the language of Dr. Kellogg, Professor in the Theological Seminary at Allegheny, Penn., U.S.A. It has special weight as coming from one who is not only a highly esteemed theological teacher in our Church, but has been for years a missionary in India and has the advantage of large experience and observation of mission matters. The quotations are taken from an article in the Catholic Presbyterian, November, 1879, page 347. Dr. Kellogg says:—

"We fear there is reason to think that our missionaries have often been in too much haste to introduce the one-man pastorate of the European and American Churches; and that the growth of a Church bearing the true individual character of the particular people or race has been thereby seriously retarded. Fixed in the conviction that the primitive form of the Church government was Presbyterian, men have apparently jumped to the conclusion that therefore the present form of Presbyterianism is the primitive and Apostolic arrangement;—a point which we may venture to affirm, has not yet been established, nor is likely soon to be. Under this belief they have not only felt that if they established Churches, they must give them a Presbyterian form of government—in which they have been right—but that it must be that particular form of development of Presbyterian principles which has obtained among ourselves; wherein, as it seems to us, they have been as clearly wrong. For to take any one of our full grown ecclesiastical systems, and attempt to set it up bodily in our heathen fields, regardless of the widely differing conditions of the case is, we submit, a great mistake.....In too many instances, the course pursued has proved a mistake by its practical working.....

"But it is asked, with some confidence, what is the missionary to do? Shall we leave the young Church without a pastor? We ask in reply, where in the New Testament is there any intimation that the Apostles ordained pastors, in the modern sense of that word, over the Churches which they formed? We read over and again of their ordaining "elders" in every Church, and that, having done so, they left them and went elsewhere. Where is there the slightest hint that, at this early period, anyone from among these elders was singled out and appointed by Paul to a position like that of the modern minister or pastor of a Church, or that until such an officer was found, they did not dare to leave the Church?"

IV.—*The appointment of elders should not interfere with the voluntary activities of Church members.* Rather than encourage such an idea I should postpone the appointment.

We are taught that when our Saviour ascended on high, "He led captivity captive and gave gifts to men." "And he gave some Apostles, and some prophets, and some evangelists, and some pastors and teachers." Elsewhere we read of exhorters, workers of miracles, speakers of tongues, interpreters of tongues, helps and governments, and gifts of healing, and power to cast out devils. May we not confidently expect that the Divine Spirit will also confer special gifts upon the Church of the present, perhaps not the same as at first, but gifts specially suited to our times and

circumstances as those of the early Church were to theirs? And should not our methods of Church organization be such as to give the freest scope to the exercise of special gifts conferred?

It is to be observed that in the gifts conferred on the early Church, elders are not included. May it not be that this is because the "gifts" are special and variable, while the office of elder is fixed and permanent? It is not the function of the elder or overseer as such, to assume and undertake wholly or mainly the work of the Church, but to encourage, direct and assist all believers in the exercise and development of their special gifts as members of the one spiritual body of Christ; to set an example of working, for all to imitate; to be leaders and captains in Christ's army, ruling instructing and dircting those who are under their authority and care.

I am disposed to think that the tendency to make working for the Church the duty of office bearers alone, rather than of all Christians, is introduced by missionaries from the Church at home. There is a prevailing disposition in western lands, noticable in Protestant communions as well as in the Romish Church, to an all-prevading spirit of ecclesiasticism. The Church is regarded as an organization under the direction and superintendence of its proper officer or officers, whose function it is, for, and on behalf of, its members and the ecclesiastical judicatory over them, to undertake and administer all Church matters. A Church member has a quieting sense of having discharged his duty, if he has contributed generously towards building a suitable Church edifice and the support of a preacher, is always found in his place as a worshiper, and attends to the prescribed rites and observances of the Church. This spirit, wherever it is found, tends to formalism both in the clergy and the laity. While it is far too prevalent, and it is to be feared growingly so, we may well rejoice that it is by no means universal. There are not a few Churches in which the main work of the pastor is to keep all under him at work. In such Churches you will find individual growth and Church growth, joy in God's service, and influences for good extending to the ends of the earth.

May we not regard the religious activities which have during the present generation sprung up outside the Church, such as those connected with the Moody and Sankey work, Young Men's Christian Associations, also new methods for reaching the masses recently adopted in the English Church, and even the "Salvation Army," as legitimate protests and healthy reactions against the tendency which we are reprobating. Let us not, by allowing our Church members to think that their chief duty is to contribute money to the support of their pastor and attend religious services, reproduce here in

China one of the most objectionable features of the Church at home.

V.—*Paid or salaried agents should only be added as the people want them and can support them.* Here we meet with the important Scriptural principles that teachers in the Church should look for help in temporal matters to those whom they teach. Many advantages spring from this relation of mutual dependence. As the pastor gives his time and energies to his people and watches for their souls as one who shall give account, his people naturally accept from him not only instruction but admonition and reproof. The fact that he depends upon them wholly or in part for his support gives to them a reasonable claim upon his services, and to him a strong motive for the diligent and conscientious performance of his duties. When the native pastor is supported by the Foreign Board the advantages growing out of this mutual dependence between pastor and people is lost, and a new, one-sided and unnatural relation is introduced, of people and pastor depending on foreign aid, which works evil rather than good.

The experience of the London Mission in Amoy is very helpful in this connection. In the year 1868 a debt of $100,000 made it necessary for the foreign society to retrench, and the native churches were forced (with great difficulty however, and by degrees) to support their own pastors. That financial crisis is now I believe looked back to as a providential blessing. It developed the strength, independence and self respect of the native Christians, and was the beginning of a new era of progress. Is it not probable that there are other stations and other departments of mission work, from which the withdrawal of foreign funds would prove in the end a blessing rather than a misfortune?

It does not follow from this principle of mutual dependence that the native pastor must necessarily receive a *regular salary and full support* from those to whom he ministers. The wisdom of the London Mission in insisting that they should, in the case above referred to, may be fairly questioned. In the early history of a station it may not be either necessary or desirable for the preacher, or pastor to depend entirely on his flock for support, or to devote his whole time to their spiritual care and oversight. In the early history of the United States, and at present in the new settlements, the minister spent and still spends no inconsiderable portion of his time in secular labor for the maintenance of himself and family. Existing circumstances both at home and on the mission field may make it desirable for the good of the Church and usefulness of the pastor that he should take the same course. The relation of mutual

dependence and responsibility between the teacher and the taught may be fully expressed and the advantages arising from that relation secured, by different degrees of help according to the needs of the minister and the ability of his people.

The evils connected with the appointment and support of native pastors by foreign societies are such as to demand further consideration. The same desire to stimulate and advance the work, prompts the employment of paid evangelists in opening new fields, and paid preachers afterwards. The effect in both cases is I believe in the end the opposite of that intended. In the former case the injury to the cause develops earlier; in the latter it is entailed on future workers, and goes down to successive generations. Here again I cannot do better than to quote further the language of Dr. Kellogg. In speaking of the importance of not employing and paying native pastors from the funds of foreign Boards he says;—

"This plan" (i.e. that of organizing Churches without pastors in the modern sense of that term) "would also meet the vexations, and,—as it has proved in some missions that we could name,—the hitherto insoluble problem of the support of a native pastor. The pecuniary question has been one of the main difficulties, thus far, in the establishment of independent churches in our foreign mission-fields. It is plain that if a man be set apart to give his whole time to the pastoral care of a Church, he is rightfully entitled to a full support. But where ever is this to be raised? Most of these young churches in India, China and Africa are very poor. Fix the stipend as low as we will, they are not able to pay it. Shall the Church in America or Europe supplement their contributions? This is often done, and to the inexperienced might seem a very simple and excellent solution of the difficulty; but, in fact, with this arrangement, difficulties only multiply. For example, what shall be the salary? If, as has often been done, it is fixed at a point much higher than the average income of the people, this works great mischief. It elevates the pastor unduly above the average condition of the people of his church. It degrades the ministry, by making the pastorate an object of ambition to covetous and unworthy men. It makes the church, in many cases, despair, from the first, of reaching the position of self-support. A moderate salary they might in time hope to be able to pay of themselves,—a high salary they, with good reason, look upon as unattainable. We affirm without fear of contradiction, that no one thing has more effectively hindered the development of independent, self-sustaining native Churches in many foreign fields, than the high salaries which, with

mistaken wisdom, are paid to many of the native pastors and helpers from the treasuries of the home Churches. Shall we then give a low salary? We shall not thereby escape serious difficulty, Men educated, even as pastors commonly are in heathen fields, feel that they are justly entitled to more; and when they hear of the hundred thousands which the Churches at home contribute for the support of the Gospel, and which are supposed to be at the disposal of the missionary, they will not, and do not, generally take kindly to the refusal to pay at a high figure. In this way sad alienations often occur between the foreign missionary and his native helpers. In some parts of Northern India, in particular, this unhappy state of things is quite well known, and formed the subject of earnest discussion at the Lahore and Allahabad conferences. [The Presbyterian Board has met with precisely the same difficulty in Persia.] It appears to the writer that the root of all this trouble lies in the direction indicated. Have we not been trying to establish a form of Church government and organization, which, however well adapted to us, and however Scriptural in principle, is in advance of the position of the majority of our foreign mission Churches? And is not this the real significance of these trying experiences in the matter of the native pastorate? On the Apostolic plan of Church organization there would evidently be no room for trouble of this sort. Here and there, indeed, upon our mission fields, there may be a native Church which, in wealth, intelligence and members is ready for the one-man pastorate; but we believe that, for the great majority of Churches, which are weak and poor, the original Presbyterian system of rulership and instruction by a plural eldership is the one form which is adapted to their need. The other will no doubt come in due time, but we act most unwisely in attempting to force it prematurely."

It may be urged as a further objection against the early appointment of native pastors over each Church, that the assumption of such a burden by a weak station while ill able to bear it, renders it impossible for it to do what it ought, and otherwise could and would do, for others; and induces in its members a fixed habit of planning and laboring only for themselves. The sin of selfishness belongs to Churches as well as individuals, and it always bears bitter fruit. We should guard against it from the first, teaching young converts that "there is that scattereth and yet increaseth;" that "it is more blessed to give than to receive," and "that those who water others shall be watered themselves." The first contributions of the early Christians which we read of in the New Testament were for others and not themselves.

VI.—*Some results of our experience in Shantung.* Theories are very apt to mislead us: our safest guide is practical experience. Though our work in Shantung is still in its infancy it will throw light on some questions of great importance.

1. It has been proved that the extension of country work and the establishment of new stations is practicable without paid preachers. The more than sixty stations under my care have been commenced within eight years almost exclusively through the voluntary efforts of unpaid Church members. My helpers, who have never been at any one time more than four, have only followed up, fostered, and directed, the work begun by unpaid Christians.

2. *These stations do not now need pecuniary aid from foreigners, and such aid would in my opinion do more harm than good.* The leaders in charge under the superintendence of the helpers are I think caring for the stations as well as they could be cared for under the circumstances. If the plan should be adopted of providing paid preachers for each station, they would of necessity have to be chosen from the leaders, as there is not a sufficient supply of such men elsewhere. Paying them for their work would not increase their influence, but rather diminish it, and would no doubt excite envy and dissatisfaction among the unemployed. Besides, the characters of these leaders are not sufficiently tested to warrant their being used in that way. The natives would perhaps be unwilling to make such a selection. If it should be attempted they would probably divide into parties influenced by personal motives, and the result would be great harm to the leaders, and to the Church. Any change at present would in my opinion be premature and injurious and we can only wait for future developments and Divine guidance.

3. These stations are not only able to provide for their own wants with the superintendence which is given them, but could and ought to do much for the propagation of the Gospel in the regions beyond. These sixty stations might easily contribute five hundred dollars a year. The amount formerly contributed by them for idolatrous purposes was probably double that amount; and if each Church member should give one tenth of his or her income, the yearly contribution for benevolent objects would not be less than two thousand dollars a year. As it is they do not contribute one hundred and fifty dollars for benevolent purposes, aside from the necessary expenses of keeping up their own chapels. These facts show a manifest failure in duty on the part both of the foreign missionary and the converts. The causes of this failure are various. First and foremost no doubt is the want of a cultivated habit of systematic giving.

Another reason is the failure to set before the native Christians suitable objects to which they should contribute. Here perhaps the principal fault of the missionary lies. Having no pressing need for money in the conduct of these stations, and there being great danger to the natives in hoarding and manipulating money kept for future use, it was feared that an objectless contribution of money might only be a means of temptation and do harm. Last autumn the Christians in one of the *hien* occupied by my stations, subscribed about sixty dollars for employing a helper to devote his whole time specially to that *hien*, and would I think, have paid it cheerfully if the right man could have been found; but neither they nor I could obtain a man whose gifts and qualifications, as compared to those already in charge, were such as to make him worth having.

During the last few years I have urged the stations to contribute to the support of the helpers, as the most natural and available object which could be presented to them. They have done so to some extent; but the plan has not worked well. They have very naturally regarded the helpers as my men and not theirs, since they are chosen and directed by me in the carrying out of my plans. Not only have they shown this disinclination to contribute, but the helpers also are averse to receiving aid from them. I have been disposed to press the point against them, but during the past year have come to the conclusion that the instincts of the natives are right, and that my plan has been unnatural and impracticable. Here again we are led back by experience to the teaching of Scripture; as the Apostle Paul provided not only for his own wants but also for those who were with him, and appeared to the Churches to acknowledge the fact that none whom he had sent to them had received pay from them.

Rev. J. H. Laughlin is now assisting me in my work, and will, I trust, soon take entire charge of it. We are this autumn (1885) endeavoring to inaugurate the following plan, from which we hope for good results. The Christians comprised within the bounds of each district or portion of each district, are to choose for themselves two men to go out as their representatives, and supported by them, to work for the evangelization of new districts. No change is to be made for the present in the relations and ordinary occupations of the men so used. They are to be away from their homes two months in the autumn and two in the spring, the time when both they and the people generally are at leisure, and the weather is most favorable for travelling; and when absent are not to receive a salary but only a sum to cover travelling expenses. We hope that in this way aggressive zeal and a habit of giving will be

developed; that much may be accomplished in the way of evangelistic work; that the reflex influence on the stations may be helpful; and that from the persons selected year by year, men may be found who, after the necessary testing and sifting, may be advanced to more important and responsible positions in the future.

These letters so far presuppose a state of things in which there are native Christians to be organized into stations. We will in the next letter consider questions relating to work in new fields—where there are neither stations nor enquirers.

WHAT OUGHT TO BE THE POLICY OF MISSIONARIES IN REGARD TO THE ORDINATION OF NATIVE PASTORS.

By Rev. H. D. Porter, M.D.

IF we look upon it in its true significance this theme has direct relation with the development of the Kingdom of God among men. The apostle Paul gives us the key note to all questions relating to that Kingdom. He shows at the same time how all seemingly insignificant themes assume a certain breadth and scope, are at once dignified and ennobled when viewed from the focus of that Kingdom. For he says "Even as Christ also loved the Church and gave himself for it, that he might present it to himself a glorious Church not having spot or wrinkle or any such thing, but that it should be holy and without blemish." The question before us then is no simple and trite one, it has relation to a purpose so great and far reaching that Christ himself was guided by it, out of which sprang the passion and the victory. The purpose was to present to himself a glorious Church, an organized body of believers, so permeated by the spirit of grace as to be pure, peaceable, heavenly, that it should be holy and without blemish. As the Church is the embodiment of the Kingdom of God on the earth, so whatever concerns the right growth of the Church, its accumulation of strength and beauty, of spiritual energy and efficacy, claims our deepest and constant thought and study. We are so frequently using the phrase "The Kingdom of God," that we often lose the depth and fullness of its meaning A recent writer* makes a very just remark when he says:—"It is hardly a question if large numbers of the Church are not quite in ignorance of the breadth of the work which that marvelous phrase—the Kingdom of God—includes, and intimates to be far beyond the petty idea most of us have of it."

* Andover Review, January, 1885, p. 44.

The Saviour came to be the master of human society. It is true he said "My Kingdom is not of this world." Nevertheless he had but a single purpose, that of transforming a world which was confessedly the kingdom of Satan, into a world of holiness and peace through the gospel.

The writer quoted above adds significantly. "The science of human society now opening its treasures of knowledge and experience, will very likely bring very much aid to the interpretation of the Kingdom of God, which, in its earthly relations, is only another term for the realization of the divine ideal of society." It is not always easy to think the thoughts of God. The astronomer Kepler, discovering the laws of planetary motion reverently affirmed, "I think the thoughts of God." It is the inspiring element in the discussion before us, what we are seeking to discover the thought of God. We are seeking not merely to know what the divine ideal of society as permeated by the love of truth and righteousness may be; we are seeking much more the realization of that divine ideal among men, the embodiment of the gospel in an organized form upon the earth; we are seeking no less a thing than the presenting to the Saviour a Church holy and without blemish, a people ready for good works. Dr. John Young, in his epoch making book, "The Christ of History," remarks:—"One who for the first time should intelligently examine the Christian Gospels could not fail to be struck with the idea manifestly underlying their whole extent, and often lifted up into singular prominence, of a Universal Spiritual Reign by the name of the 'Kingdom of God—the Kingdom of Heaven.' Such a man would reach the conviction that Jesus taught that the human race without distinction of Gentile or Jew, were destined to the highest spiritual elevation of which their nature and condition on earth admitted. It is the reign of God in men. It is the universal reception and dominion among men of all true, just holy, generous and divine principles. It is the highest stage of religious, moral, intellectual social, and individual cultivation. It is the triumph of good and of God over moral physical evil. The idea originated with Christ, was matured in his mind, was freely imparted in his teaching. His soul bestowed this imperishable thought, and kindled this inextinguishable hope." It is under the stimulus of such conceptions of the Kingdom of God among men, and the right methods of its healthful development, that we take up the question immediately before us.

I.—*Policy subject to certain principles.* It is interesting to observe that as our theme is in relation to the Kingdom of God, so the question presents itself as a question of policy. Derived

originally from the method of government of some large and influential city, the word policy suggests wise and successful methods of public administration; it presents to us some system of public order designed to promote the prosperity of a state. When applied to the growth of the Kingdom of God, it carries with it the idea of successful methods of practical administration, methods which not merely are designed to promote the prosperity of that Kingdom but which have promoted, and will in the future promote, those interests of spiritual life which are a part of the Church's inheritance. Any such policy must derive its vigor and sustained strength from certain underlying, but well defined, principles of action. In political life, the policy of any administration as in the United States, or of any government as in England, or of any Chancellor as in Germany, is upheld or denounced correspondingly to the well known, or easily ascertained, principles which guide and determine any series of governmental acts. The policy which missionaries ought to pursue must then be determined by some well known, and clearly effective principles of action.

II.—*An ideal state of the Church to be sought for.* I think we shall not go astray if we affirm that the principle determining any wise policy, is that we seek to establish an ideal state of the Church. And here, let me not mislead into an error with respect to the word ideal. I use the word not in any sense of visionary and impossible, not with any intimation of a state of affairs existing only in thought, made of such stuff as spiritual dreams and enthusiasm are begotten of. Sir Thomas More wrote of Utopia, an imaginary island devoted to impossible perfections. The beautiful conception of such an existence will ever be a Utopian dream. It is not such a visionary condition of Church life that we are aiming after. By an ideal state of the Church, we may rightly mean its highest and best condition, a condition which is the practical embodiment of the Saviour's plan and purpose, a Church without spot or wrinkle or any such thing, holy and without blemish. Let it be admitted that this is the realization of the highest conditions of Church life, it must be maintained as well, that this is the very pattern of the thing itself, this is in reality the normal and natural condition of life in the Kingdom of God. In justifying this assumption let me draw a few suggestions from the ascending if not already ascendant, though not necessarily transcendent, philosophy of evolution. Says Mr. Johnson, in an article on the "Evolution of Conscience:"—"The actual includes *all* that happens; but the ideal includes only *a part* of what happens. By comparing many individual specimens of a thing we arrive at a

conception of its most perfect development, and we form an ideal type which constitutes the fullest expression of the nature of this particular thing. In so far as individuals fall short of this type we legitimately declare them to be parts of nature that are unnatural." Again. "If an organism appears to be moving in the line of the most perfect fulfilment of the end of its being we declare its movement to be natural. Moreover as there is an ideal type for each product of nature, so also there is an ideal type, or direction toward type of nature as a whole." In this view of things the ideal *is* the natural, that which works toward the highest possibilities is the *normal*. Whatsoever deviates from that normal idea or type is unnatural. That which makes for the highest results is the natural. That which has a tendency to realize its highest conditions, is the ideally real.

It is easy to see how attractive such a line of thought is to the student of the Gospels. The highest possible human life is presented as the normal type of manhood. The second Adam having wrought out the highest results, is establishing his Kingdom. In this Kingdom each individual must assume more or less the character of the ideal type. The spiritual man thus becomes the natural, while all sinful and depraved, take their proper place as unnatural and evil. The Church then, in like manner with the individual, has its ideal, its type. Whatever tends to realize the highest conditions of Church life, which represents the Kingdom of God, must determine for us the name and the law. In the wonderful struggle in the natural world the tendency is upward, the weaker and imperfect forms, by hypothesis, are discarded, in order that more and more permanent, more and more perfect, complete or beautiful forms may be reached.

When we speak of intelligent action, and of moral growth, we recognize and rejoice in the fact that there is manifest a purposeful progress towards that which is ever more true, and more real.

The Church of which Paul spake, that Church holy and without blemish, we fondly believe to be at the summit of moral attainment. The institutions of the Gospel have no less an aim than to perfect the saints, to complete the service of Christ, to edify the body of Christ. How significantly the apostle says, "Till we all come, unto a perfect man, unto the measure of the stature of Christ, that we may grow up into Him in all things which is the head even Christ, from whom the whole body—i.e. the Church—fitly joined together, maketh increase of the body unto the building up of itself in love." We may well recognize the divine impulse which placed before the first and the prince of missionaries, such an ideal. Paul who was commissioned to go far hence unto the Gentiles had a fixed and

definite policy of work. Its first and highest principle was that of building up first the individual and then the compacted body of individuals into the measure of the stature of the perfect man.

This may be for us then the central aim also. Plans and arrangements that look to a less result than this may be useful, but they have not the "tendency toward the type." They are imperfect, and deserve to be set aside, or outgrown, by that which contains more truly the germ of the typical, and ideal, by that which in its upward growth tends to realize the highest condition possible. In the Kingdom of God the ideally possible is the real. It should be the actual. A policy determined by this as the fundamental spring of action may reach its goal but in the intensity of the struggle with the evil in the hearts of men, such a policy is by all analogies the more certain of a successful, and encouraging result.

III.—*Self dependence the normal condition of Church life.* A second principle which may rightly determine a wise mission policy, is that self-dependence and self-propagation is the normal condition of healthful Church life.

The earthly life of Christ is ever a mystery. We study it daily and are unable to appreciate its power, while we are drawn to it with an ever increasing sense of its wonder and beauty. Christ himself is the miracle of the Gospel. The miracle of the Gospel in its founder is supplemented by the no less surprising miracle of the Church, in its wide expansion, its increasing momentum, its power in elevating men, its prophecy of filling the earth with its blessing. The Kingdom of God has drawn nigh unto men. Looked at from our point of view, the prophecy of John the Baptist, "He must increase," is far on its way to entire fulfilment. The miracle is a two-fold one. The *fact* of this amazing growth is the first, clear and manifest factor. The second factor, the hidden and more mysterious element is the possibility of such growth, the method by which such growth has been attained. The Kingdom of God, is as if a man should cast seed into the earth, and the seed should spring up and grow he knoweth not how. The Kingdom of God on earth is unchangingly the mystery of the seed. Other men besides Jesus have founded religions which have expanded widely, have lived through centuries, and have benefitted mankind each in its own measure. Each of these founders has left behind him some work embodying moral and ethical principles, or in default of this, has trained a body of gifted disciples, prepared in some special way to accomplish a task of instruction.

Jesus however rejects the one alone of that generation able to apprehend the depth and mystery of his truth. John

Baptist saw the Heavens opened. He heard the voice: This is my beloved son. He knew that this was the Lamb of God. John dies pitiably in prison, while Jesus selects fishermen and Galileans as the depositories of the "Seed of the Kingdom." We are the witnesses that the Saviour's method had the wisdom of a progressive success. As another* has said, "He cast this immortal germ," 'the seed of the Kingdom' into the bosom of the earth; what produce it should yield the world is still waiting to behold." Of this seed of the Kingdom, sown in precept and parable, sown in miracle and in prophecy, sown in winning gentleness, and divinest sympathy with human sorrow, the same was true as of that other seed prepared in the beginning, and cast upon the earth by creative power,—"Whose seed was in itself." The self-developing power of the Gospel, the self-expanding and propagating element in it, is not merely the signal witness to the truth of Christ's work, it is the constant prophecy of that Divine event "when the Kingdoms of this world 'shall' become the Kingdoms of our Lord and of his Christ, and he shall reign forever and ever."

The apostles went forth to their appointed mission not merely believing, but knowing that the divine power hidden in the truth they proclaimed, had such self-developing energy. Paul traversed the Roman Empire sowing this seed, planting Churches as he went, tarrying no longer in any one place than to see the seed suitably sown in good soil, appointing men in every place to carry on like sowing, under the full persuasion that the seed must send forth its strong shoots, that in every place it must grow into the comeliness of a tree, firmly rooted, wide spreading toward heaven, bearing abundant fruit, fruit of the Spirit sending out other seed to grow again, and reproduce the Kingdom of God. In the beginning of the Christian centuries no other method of growth was possible, no other method was imagined. The blessed truth was carried to men. It wrought as seed in its natural process of self-growth. Only when the Church in its organized capacities was able to lay vast plans for large development, when its resources were equal to its increasing opportunities, could the possibility of any other form of growth have been suggested than that of independent self-dependence, of external expansion in every individual place of growth, through the internal power born of a personal devotion to the Saviour, and of that brotherhood of humanity which he came to establish.

The apostles sought for fulness of stature in the individual Christian. They sought for perfect manhood, not for infancy or childhood. They sought for Christian athletics in every place whither

* "Christ of History," p. 97.

the Gospel went. Quit you like men. Be strong. Run the race. Fight the fight. Withstand the armies of the aliens. Not a phrase or a sentence, not a precept or command that does not imply everywhere and at all times the utmost of manly self-dependence. There was the full expectation that the grace of God would become in every Church a source of aggressive power. A new life which should not cease with itself but be creative in its expansiveness.* Such a manly, aggressive power in the Church must be self-dependent, self-determining, self-propagative.

Happily the Church in its modern efforts to evangelize the world has not lost sight of this principle. No great missionary society nor any company of earnest workers would admit that any other aim was before them, than that of establishing in every land just such centers of Christian development as have from the beginning wrought with creative and self expansive power.

Of the American Board such a distinct principle was adopted in outline in 1884. "†The one controlling principle" says Secretary Clark, "is the establishment at the earliest practical moment of self-supporting, self-governing and self-propagating institutions of the Gospel." Again, "The first condition of success is the clear apprehension of the true object of all missionary effort, the development of self-support and self-propagating institutions. The conversion of individuals is first in the order of time, but organized institutions are not less essential to the success of missionary endeavor." Such a principle is not the peculiar discovery of any society or communion. It is a part of Christianity itself. It finds its expression in the documentary history of every mission society and enterprise. We may look over the papers coming from the secretaries of the Mission Boards of many lands. They carry within them this principle of the end in view. It is not merely to save men, not to save men of a single generation. Its object is to set the aggressive force of Christianity at work in a new direction. It applies the principle of placer mining to the work of elevating men. The force is the same in the vast flume of Church benevolence. Its object always is the precious metal of human souls, detached from the soil and rubbish of earthly pollution, and united into homogeneous masses of solid untarnishable value. "The governing object always aimed at is self-reliant, effective Churches."‡ "Upon such Churches the responsibilities of self-government must devolve. They must

* "The Church of the new Dispensation is an aggressive body with its institutions all shaped for conquest and extension," "Foreign Missions," p. 96.

† Annual Report, 1884, p. 19.

‡ Dr. Anderson, Foreign Missions, p. 112.

become self-supporting at the earliest possible day. They must be self-propagative from the first. Such Churches and such only are the life, strength, and glory of missions." With a like distinctness in enunciation of the final aim of the Church, Prof. Ladd says,* "The doctrine of the self-propagation of the Gospel is an integral part of the doctrine of the Gospels; the spirit of propagandism is an inseparable and vital element in the life of the Gospel."

IV.—*Common experience a determining element.* A third principle determining and limiting a successful policy, must be that of common experience.

The generation in which we live has learned to understand what is meant by scientific method. When Bacon taught his new method of discovery of truth through induction, men were so wonted to the older method, it was not easy to understand that every subject of study must subject itself to the new. We need no longer to learn that lesson. Every department of human thought and study has been urged to new activity and life by the methods of patient, continuous, minute and widely extended collections of facts, with the purpose of discovering some principle or law of which Mr. Darwin, and his school, were the conspicuous originators. What range of truths, or series of investigation, or classes of facts, in the physical mental, moral, social or political life of things, or of men, has escaped the solvents of this new and wonderful alchemy? In the modern sense, principle and law have come to mean, coincidence of result of common phenomena. The winds and the storms of heaven with their incessant play of variableness have not escaped the magic power of this method. Men talk of the laws of storms, with confidence, because of the coincidence of result in widely extended observation. We study the laws of social science, predicting the results of certain actions not because they must happen, but because of the invariability of their happening. The methods of the development of the life of the Church, have not as yet been studied with that minute and wide-spread collation of phenomena which may formulate for us a science of Spiritual life. And yet in many departments enough has been done by special workers to enable us to consent to a like method and to confide in the result given. When studying the question of Revivals an author writes on "The Method of the Spirit." It is from a wide induction that he formulates his theories. When another writes of the Power of Prayer it is upon a like basis of a collection of facts as to answers of prayer.

* Principles of Church Polity, p. 364.

When still another wishes to advance a theory respecting the conversion of children," it is from "hundreds of incidents" that he draws his argument and theory.

We may apply this principle to the questions arising in missionary life. It is not a new, or an especially stimulating statement merely to affirm that experience is the best teacher. Nor does it add force to an argument merely to add, "nothing succeeds like success." But whenever a question of far reaching importance is to be determined a collection of all possible facts bearing upon it must be made. Otherwise the resulting judgment must be partial and imperfect. If in such a collation of facts there is found to be a concurrence of result, that which was at first simple experience is raised to the dignity of law; and that which over wide ranges of application succeeds in its aim, is ennobled into a principle. From such a principle, or law, of common experience we discover the conditions of success, which may fitly determine and regulate a policy of wise action. A century of Protestant missions, increasing in progressive power with each decade, until no part of the heathen world is untouched, may well give us abundant lessons out of its rich and varied experience. We have but to study the history of great evangelizing efforts which have already conquered the South Sea Islands, are in process of conquering Burmah and India, and have laid seige to China, and Africa, to discover both the failures and the successes attendant upon the planting and nourishing of Churches. From the failures we learn, not less than from successes. From the successes already manifest, we may safely draw the principle, or the law, which so varied and yet so coincident, results unfold. The law of such an experience will give more than a working hypothesis. It will show that line of effort upon which success alone attends.

(*To be concluded.*)

THE PROVERBS AND COMMON SAYINGS OF THE CHINESE.

By Rev. Arthur H. Smith.

(Continued from Vol. XVI, page 326.)

CHINESE PROPHECIES.

FROM superstitions concerning things that happen, it is but a step to superstitions in regard to things which are expected to happen. Prophecy has been described as one of the 'lost arts.' It has been long lost, but the Chinese have long since found it, and it is one of those arts which they will not willingly let die. Among the little books known to the Chinese, which exert an influence out of all proportion to their magnitude, is one known as the *T'ui Pei T'u*, (推背圖) sometimes designated—from the tradition of its origin—the *Tui Pei T'u* (對背圖) or Chart of Opposing Backs. It is said to have been composed at the time of the overthrow of the Sui Dynasty and during the early struggles of the following T'ang Dynasty. Two individuals of great celebrity, known to fame as Yüan T'ien Kang, (袁天罡) and Li Ch'un Feng (李淳風), were the authors; these men were expert reckoners, and diviners, deeply versed in the secrets of nature (五行陰陽之理). Perceiving the degenerate times upon which their lot had fallen, they refused to continue in office, and retired to a hermit life in the depths of the mountains. Here they elaborated their theory of History—a theory which may be compendiously described as the Evolution of Revolution. According to this hypothesis, apparently based upon a remark by Mencius, every three hundred years, more or less, is to be expected a small rebellion, and every five hundred years, more or less, a great rebellion. After the latter, emerges a legitimate ruler, who tranquillizes the Empire, and another cycle begins. Thus they foresaw that after the debris of the expiring Sui Dynasty had been swept up, would arise the T'ang, and beyond this they failed to perceive clearly what was to ensue. In order to ascertain this important point, these ready reckoners seated themselves back to back, to cipher out the Unknown. The rules of this prognosticating arithmetic are not confided to the general public, which has had its capacities taxed to the utmost to comprehend the results. Yuan took his pen and drew pictures, while Li took his pen and wrote sentences. Neither saw the work of the other, yet the picture was illustrative of the sentences and the sentences of the pictures, in a way, which, while unintelligible at the time to outsiders would be readily recognized after the event as predictions. At length, however, these joint Editors of the Book of Fate encountered an unexpected and decisive check. An Old Man descended from Heaven, his whole body clothed in light, and holding

in his hand a little bird, and thus addressed them:—"This bird in my hand is for you to exercise your prophetic faculties upon—whether when I open my hand, it shall prove to be alive or dead. If you say that it is alive, I have but to clench my fist and the bird is dead. If however you say that it is dead, I open my hand and let it fly away. Now if you can not predict the fortunes of a bird for an instant how can you venture to unravel the ages of the future."

Yüan Hi felt the force of this reasoning, and perceiving that Shang Ti was angry with them, they ventured on no further predictions, but broke up their pens and retired. Had they likewise destroyed the results of their labors, posterity would have been spared many anxious hours.

The influence which the T'ui Pei T'u has exerted, and still continues to exert, upon the Chinese mind, is a remarkable phenomenon. It is popularly regarded in much the same light in which Christian nations view the Apocalypse of St. John the Apostle—as unquestionably supernatural in origin, and as comprising a pictorial summary of human history, the import of which will not be exhausted, nor fully comprehended, until the end of all things. There is good reason to believe that this Chart is known and accepted as an authority all over the Empire. In all ages Prophecy has been a formidable political weapon. Those who have ventured to alter predictions not in harmony with the views of the national rulers, have not unfrequently paid for their prophetic wisdom with their liberty, or with their lives. (So, for example, Micaiah, I Kings. xxii, and Jeremiah, Ch. xxxii.) All Jews, as Canon Farrar remarks, regarded the Fourth Empire in Daniel's Prophecy as the Roman; but when Josephus comes to the stone, which is to dash the image in pieces, he stops short and says that he does not think it proper to explain it—for the obvious reason that it would have been politically dangerous for him to do so. It is not to be supposed that Chinese Emperors, who have never recognized a race of inspired prophets, should tolerate the diffusion of predictions which point to the overthrow of their own power. Hence the T'ui Pei T'u has long since been placed upon the Chinese Index Expurgatorius, and the possession of a copy is regarded as unsafe. All the copies are in writing, and none are printed. As it is not every day nor in every country that one lights upon secret Prophecies, of almost if not universally accepted authenticity and authority, the writer has been at some pains to procure different copies for examination and comparison. To one of these copies, is prefixed, by way of Preface, a Memorial which professes to have been presented to the second Emperor of the T'ang Dynasty, T'ai Tsung (唐太宗), whose style was Cheng Kuan (貞觀),

and the Memorial is dated in the twenty-seventh year of that monarch's reign, and is therefore at the present writing, just one thousand two hundred and forty years of age! The authentication of the age of a book of this sort is obviously impossible, but probably not one Chinese reader in a thousand would ever think of disputing its alleged date, and not one reader in ten thousand would take the trouble to investigate the matter. In a few words introductory to this Memorial, we are informed that no one who has not vast and profound scholarship is able to inquire into the unfathomable mysteries of this book, (推背圖一書，非才廣學深者，勿可與觀察，其詳奥妙無窮.) It is cherished in imperial households, and handed down from generation to generation, and is not to be lightly perused. Those who are fortunate enough to inspect its concealed wisdom, may escape the calamity of flood, fire and violence. Supplementary to the strictly prophetic part of the book, is a final picture representing the two authors back to back at their work, opposite to which is a verse in praise of their labors, which is followed by a few sentences in prose, reaffirming the value of the book, declaring its supernatural origin (豈人力能爲哉), and purporting to be written by Liu Po Wen, a councillor of the founder of the Ming Dynasty. Liu Po Wen (劉伯温), is himself regarded by the Chinese as a great prophet. One of his sayings has been already quoted in another connection. The date of this appended note purports to be the third year of Hung Wu (洪武), or 1391, and it would be therefore more than five hundred years old! The T'ui Pei T'u is far from being simply Prophecy. Its first diagram represents P'an Ku, the first of mortals, as standing with the Sun in one hand and the Moon in the other! But whether it be regarded as a compendium of History or of Prophecy the average student of this work will probably find himself at every turn entirely out of his depths. In one spot only is there a short bridge spanning the chasm between the now known Past and the still unknown Future. The thirty-eight pictures represents a tree with a rule to measure heaven (量天尺) hanging to its branches, and *beneath the tree a Buddhist priest.* In the last line of the appended verse, occur the words: 'A disciple of Buddha is the Prince,' (釋子是君王). This priest is of course, Chu Yuan Chang (朱元章) who rose from a Buddhist monastery, to the place of founder of a Dynasty (as just mentioned) under the title of Hung Wu. The next picture represents a plum tree, with a single plum depending, and in the plum (李) *is a human eye.* In some copies the plum tree is depicted as growing from the wall of a city. The most benighted sceptic must know that this is a distinctive prophecy of the rebel Li Tsu Chieng (李自成) that is to say, the plum growing from the

city (李自城), who was blind of one eye, and went by the name of Li hsiat zu (李瞎子). This was the individual who headed the rebellion against the Ming Dynasty, and overthrew it, making himself Emperor in its place. His imperial dignities endured but for a few months, when he was overthrown by the Tartars. This event had been predicted in the accompanying verse, in the words: 'In one day the Universe will belong to the Great Pure' (一旦乾坤屬大清.)

The succeeding picture represents eight flags, which are of course, a prophecy of the Eight Banners (八旗) of the Manchoos, but the details of the drawing are not very intelligible, e.g. five colors in the flags, which are held by four boys. The appended verse—like the other verse—only sheds a little additional darkness on the prophetic prospect. From this point onward—exclusive of the final eulogistic verse of Liu Po Wen, there still remained twenty-five pictures, each apparently signifying a new line of Emperors, *or about thirty-eight per cent of the whole volume*, a field for the student of prophecy of sufficient area to satisfy the most exacting. The two copies of this prophetic Chart here described, were obtained in places hundreds of miles apart, and in different provinces. A general comparison of their contents, discloses some discrepancies, highly instructive, although somewhat depressing to the student of prophecy.

1.—The *number* of the verses and pictures. In one copy this is sixty-seven, while in the other it is sixty-eight. The absence of one verse and one picture, shortens, of course the history of the Empire by an entire Dynasty.

2.—The *order* of the verses and pictures. There are *ten cases* of simple inversion, such as where the fifteenth in one is the sixteenth of the other, &c. This is a little confusing to the prophetic student, if he be at all fond of chronology. From number sixty onwards the order in the two copies is altogether different. The regular series in the one copy, from sixty-one to sixty-seven, corresponds in the other to the numbers 63, 64, 65, 66, 61, 62, 68. The copyists have written the verses on loose sheets, and then tacked them together wrongly (neither copy has any number appended), to the great confusion and undoing of Futurity.

3.—The verses regularly contain four lines of seven characters each, but in cases where a character has become illegible, or is evidently a mistake, the copyist sometimes leaves a gap. In other cases he fills in the character which seems to him best to suit the situation. On the other hand, the lines are occasionally redundant.

4.—One character is often written for another which resembles it in form. Thus *t'u* (兔) is found in one copy, and *erh* (兒) in another. Futurity runs, in this way, great risks.

5.—Homophony is another source of disquietude to Futurity. The copyist wrote, while some one else read, and he sometimes sets down characters which resemble each other in sound only—as chi (幾) for chiu (九.)

6.—Totally unlike characters are often substituted for one another, as Dragon (龍) for Ox (牛), Snake (蛇) for Tiger (虎), Rat (鼠) for Woman (女), a base Man (奸 人) for a good Man, (好 人) &c. Changes of this nature are adapted to confound Futurity with a great confusion.

7.—Variation in *pictures*. Not every copyist is able to execute even a Chinese drawing. Each picture is therefore furnished with a short description of what it ought to contain. These descriptions often vary. It is not easy to decide exactly how much variation is allowable in two copies of the same prophetic picture. A comparison shows that about *thirty per cent* of the pictures (that is of the descriptions) in the two copies, vary materially.

8.—*Proportions of variations in language.* In order to determine this proportion, the lines were divided into three classes—those which are identical in form; those which vary in expression, but convey essentially the same meaning; those which differ so widely as altogether to alter the sense. The latter class of discrepancies vary from cases in which a single character is altered, to the many instances in which *not a single character nor a single idea is common to the two.* Of the whole number of lines, about 16.91 *per cent* are the same in both copies; 41.35 *per cent* vary in expression, and 41.73 *per cent* vary essentially in meaning.

One of the phrases which is sometimes quoted as contained, in the T'ui Pei T'u, (but which does not appear to be found there), predicts that 'Iron trees shall bear flowers' (鐵樹開花), which is supposed to mean a change of Dynasty. It is said that some years ago the fulfilment of this saying was recognized by the Chinese in Shanghai, in the iron lamp posts there erected, surmounted by flowers of golden flame. This expression has also become part of a popular proverb. It is well known that each of the twelve branches (十二地支) which denote twelve successive years, has its symbolical animal, as Rat, Ox, Tiger, Hare &c, in which list, however, the donkey does not appear. The saying, "When iron trees bear flowers, and when the donkey year arrives,' (鐵樹開花驢子年), is therefore equivalent to our expression, "When three Sundays come in a week."

[*N.B.—Any reader of these Articles, observing errors of fact, or mistranslations, who will take the trouble to communicate the same to him, will receive the thanks of the Author.*]

(知過必改得能莫忘: *Millenary Classic.*)

THE CHINESE NEW TESTAMENT.

By Rev. Arnold Foster, B. A.

FOR several months a discussion has been going on in the pages of the Recorder relative to a Chinese version of the New Testament in easy book style. It seems time that something should be done to bring this discussion to a practical issue. One such version is already before the missionary body and has been a good deal talked about. Another version is, we are told, in course of preparation. There is an almost unanimous feeling amongst missionaries that it is in every way desirable that only one such version should come into general use amongst the Chinese; but there is less agreement on the question of how this most desirable end should be arrived at. Some missionaries think with Bishop Moule that Mr. John's version should at once be accepted provisionally, and that Mr. John should be encouraged to spend three or four years more in perfecting it, with all the help he can get, and which he has already invited, from other students of Chinese. Other missionaries think with Dr. Mateer that it would be well if Mr. John could be associated with Bishop Burdon and Dr. Blodget in the work upon which they are at present engaged, viz., that of reproducing the Peking Mandarin Version in the style which has generally been spoken of as "easy *wăn li*." Others again seem to wish to have a committee appointed, which without accepting either Mr. John's version or any other, should make all the use it can of all existing Chinese versions—Mr. John's amongst the rest—and endeavour to produce a version which would command something like universal acceptance amongst missionaries.

Roughly speaking, nearly all missionaries who desire a version of the New Testament in easy *wăn*, take one or other of these three views of the situation. It seems to me that it ought not to be difficult to find some way of harmonizing these views, so that at all events the large majority of missionaries in China might feel that it was possible for them to co-operate in getting substantially what they feel they require. But in order to do this we may all have to submit to some modification of what seems to us individually to be the most desirable plan, and it will be my endeavour in this paper to show what modifications would I think meet the case.

In the first place then, we must recognize the strength of each of the different proposals now before us, and at the same time we must recognize the force of the objections which exist to them. While one may see much to be said in favour of Bishop Moule's proposal, one may also sympathize with Dr. Mateer's feelings in

regard to a version which is the work of one man, and which has been only so far modified by the criticisms of others as the translator himself has thought fit to accept those criticisms. But in answer to Dr. Mateer's objection, it may fairly be urged, *first* that Mr. John's version is really *not* the work of one man. Mr. John has to my certain knowledge made a most conscientious use of the work of all his predecessors and while aiming at a *style* which has not hitherto been adopted, has coveted nothing less than mere originality of rendering. Anybody who will be at the pains to read carefully through any single chapter of the New Testament in this version comparing it verse by verse with other existing versions, will find that while there are abundant signs of independent work, there are abundant signs also that Mr. John has carefully considered the renderings of his predecessors, and has made all the use he could of them.* Then *secondly*, while it is true that it is not the highest ideal of a version that it should be in *any* sense the work of one man, yet every one must admit that there are circumstances under which practically a better version can be produced in this way than in any other that could be suggested. In England, or America, or Germany, scholars competent to revise the national version of the Scriptures and with ample leisure for the task, might be found by the dozen, and in any of those countries for one man to attempt to make a version for general use, would of course be preposterous. But in China the case is entirely different. Here, out of the whole missionary body the number of men who in the judgment of their fellows would be competent to revise the translation of the Bible is exceedingly small, and nearly all of those who are competent in point of scholarship, are men whose time is already fully engaged. Two other difficulties exist also in China, which do not exist in America or in England; one is the difficulty of communication between the different parts of China in which the revisers are stationed, and the other is that caused by the fact that missionaries here are all living in a strange land and are looking sooner or later to leave it on furlough for twelve or eighteen months at a time. Let any one consider what would be involved in the work of circulating manuscripts, and corrections of manuscripts, and corrections of corrections, amongst

* Dr. Mateer thinks that Mr. John's version is "largely a reproduction of the Mandarin in Easy Wen Li." I would undertake to fill a good many pages of the *Recorder* with examples showing that the two versions differ widely in many very important passages. That the Peking Mandarin New Testament itself needs a very thorough revision is to my mind one of the strongest arguments against accepting any version in easy *wăn* that is simply a reproduction of this very valuable, but far from satisfactory, book. No such version will permanently satisfy the wants of the missionary body. The present is an opportunity for making proper use of the many excellencies of the Peking Version, without at the same time perpetuating its blemishes, which are not few.

even half a dozen revisers scattered all about the Chinese Empire, and he will see at once that either a committee for revision must be abandoned, or that it must work on altogether different lines from those on which the English Revision Committees worked. But need a Committee work on the lines of the English Revision Committees? I do not myself see the necessity for its doing so; but if it does not work in this way, there seem to me to be only two other ways that it could practically work in, with any prospect of a satisfactory result. One would be, to portion out the work of revision to individuals, assigning some books of the Bible to one man, some to another and so on, and then combining these separate works between the same covers, to call the whole the work of a committee. The other plan would be for a *small* committee, who in the main approved of an existing version, to take that version in hand, each of the members of the Committee beforehand declaring himself willing and able to devote the necessary time to going carefully through the entire work, and to submit their criticisms to the judgment of their fellow workers. This is not the place to elaborate a scheme by which such a Committee could satisfactorily carry on its labours, but I am convinced that such a scheme is possible, and that in this way the very best version possible under the circumstances, and the version most likely to command the confidence of the missionary body in general, might be produced. Dr. Mateer says that a work done by one man will be certain to be coloured by his individuality. Perhaps so; but is it not better for a version of the Scriptures to be coloured by one individuality, and translated in one style, than that it should be coloured by three or four different individualities, and show traces of three or four different styles? The Peking Mandarin Version was done by a Committee, but how? Different books were—according to one plan which I have already alluded to as a possible plan for a Committee to go upon—entrusted for translation to different individuals, and though I presume that the whole work was submitted to each member of the Committee before it finally received the imprimatur of the whole Committee and was published, yet the Peking Version bears most clearly and unmistakably traces of the work of different translators, whose differences of style are as marked in translation, as they would be if these translators had been writing original essays in their own language.

The practical conclusion to which I come is this,—that Bishop Moule's suggestion should be so far adopted as that Mr. John's version should be accepted provisionally, while to meet the not unreasonable objection of Dr. Mateer to constituting Mr. John sole

judge of what criticisms on his work should be accepted, a Committee should be nominated to suggest, receive, and decide upon the merits of criticisms upon the work as it stands, and with power to make such alterations in it as they think fit. I do not for a moment ignore the work of Bishop Burdon and Dr. Blodget, but I must confess that considering Mr. John's version was in print and widely circulated before it was even known that Bishop Burdon and Dr. Blodget were working upon a similar version, I think it is—to say the least—more reasonable that these gentlemen should be asked to join Mr. John in improving his work, than that he should be asked to ignore the fact that his work is already published and has already met with a most flattering reception, and join them in a work in which if they had wished for his assistance, they would probably have asked it some time ago. With regard to the proposal that a committee should be appointed to begin the work *de novo* and without accepting any one version to make use of all existing versions, it will seem to most persons, I think, as being impracticable; but I trust that those missionaries who—other things being equal—would prefer to have a version that was from first to last the work of a Committee, may see that on the whole the scheme which I have now proposed is more likely to yield satisfactory results than any other.

In conclusion, in order to make my paper as practical as possible, I would venture to say something of the way in which a Committee should be constituted. Who has a right to appoint such a Committee? I answer that if the accredited representatives of the three great Bible Societies could agree after due consultation with the leading protestant missionaries in China, to nominate a Committee, that nomination would at once commend itself to all persons concerned. I have spoken of a *small* Committee. I think that in this matter at all events *seven* would be the perfect number, but perhaps with only five members, the work would be simplified. Dr. Mateer suggests that a Committee if appointed should have upon it an equal number of American and English missionaries, with one German as umpire. I agree with him in thinking that this would be the right proportion so far as nationalities are concerned, but on what principle the German brother is to be asked to act as "umpire," I cannot imagine! Are the American and English members of the Committee to form themselves into two bands and each to struggle with the other over the version, calling in a missionary of another nationality at last to say which party has got the best of it? Or are they to be regarded as fellow workers in an undertaking with which nationality has nothing to do? If the

former, I should think they had better not meet at all. If the latter, I presume the divisions of opinion will not go by nationality, but will turn on points of scholarship, when it may be found that one Englishman and two Americans differ from two Englishmen and one American. Under such circumstances I hardly know why the casting vote should lie with the German missionary, unless he was acknowledged to be the best scholar of the company! No; the proper person to give a casting vote would be the person who is most interested in the labours of the Committee, and who is most responsible for the work viz., Mr. John, for of course I assume that he would be on the Committee. A Committee wisely selected, with three Americans, three Englishmen and one German would not fail to command the respect and confidence of missionaries in general.

Under existing circumstances, the natural and courteous thing would appear to be to send invitations in the first place to Bishop Burdon and Dr. Blodget, but this might safely be left to the agents of the Bible Societies if they were to undertake to nominate a Committee; of course all who joined the Committee would do so on the understanding that their work was to revise the version in their hands, where they considered it to need revision, and not to substitute something else for this version.

I have said nothing as to the merits of the version itself, but I may be permitted in closing to express my conviction, that in giving us this version Mr. John has rendered a service to the cause of Christ in China which will be more and more recognized as time passes on, and as the version comes to be more thoroughly known. I desire however to see the work submitted to a careful examination on the part of a Committee in order that what is capable of improvement may be improved, and what cannot be improved may receive the seal of the Committee's approval.

I may be allowed to add a postscript to the foregoing article to say firstly, that when I wrote it I had not seen Mr. John's article which appeared in the last number of *The Recorder*. What I have written is my own independent opinion uninfluenced by any opinion which Mr. John has expressed. Secondly, more than a month after this article was out of my hands, I learned that a document has been drawn up in the North and signed by many of the missionaries there, urging that a 'Union Version' should be at once commenced,—presumably to supersede this version and to become *the* version for China. Considering the great amount of time and labour that has been spent on this version, and considering further Mr. John's

expressed willingness to spend still more time upon it, and to submit it to the hands of a Committee for revision, it seems only fair to ask those who are now urging that an altogether new version should be undertaken, what is the exact nature of their objections to *this* version. Do they regard it as hopelessly faulty and incapable of improvement? Or what is it that they want? The version has been most *warmly* commended by some of the most competent judges in China. A very large demand for it, shows that it is considered by many missionaries as the best version extant. This being so, I cannot but think that no one is justified in proposing without very grave reasons to set the book altogether aside. Are all those who have signed the document I have referred to, prepared to say that after carefully examining Mr. John's version, each one for himself, they are convinced that it is not what is wanted, and to name the faults which in their judgment prove it to be incapable of being satisfactorily amended even in the hands of a Committee? If they are prepared to say this, let them say it; and if they are not, let them say they are not, and we shall then know the exact importance to attach to their plea for a yet new translation of the Scriptures in Chinese.

TROUBLES IN CHINKIANG.

By Rev. G. W. Woodall.

AT the request of the editor of *The Recorder*, I briefly report the facts, and especially the final settlement, of the Troubles in Chinkiang, hoping it will be acceptable matter for the columns of our missionary journal.

During 1885 two houses were built by the American M. E. Mission at Chinkiang. The contract, in English and Chinese, was signed and stamped at the United States Consulate. The work, under the superintendence of my colleague, Rev. W. C. Longden, progressed very satisfactorily. Questions often arose about quality of material and workmanship, but the contractor usually yielded when the terms of the contract were insisted upon.

Payments were made promptly, according to contract, as the work progressed, until only eighty dollars were due him, and forty of that by agreement was not due until May, 1886.

Before the buildings were entirely finished he demanded the whole balance. We told him that as soon as he completed the houses according to contract we would pay him all that was due him.

He then claimed that the houses *were* finished and appealed to the United States Consul for his money. The Consul investigated the accounts and examined the contract and then ordered him to finish the work. This he declared himself unwilling to do and carried the case before the Tao Tai, claiming that the mission owed him several thousand dollars, and that the Consul would give him no redress.

The Tao Tai referred the case back to the Consul and while it was thus pending, the contractor thought he would take the matter into his own hands. He had led his workmen to believe that he had not received his money from the mission and hence could not pay them. They credited his story and were ready to join him in any device to extort the supposed balance from us. We believe that the workmen really had not received their wages.

Away to a tea-shop they went to discuss their plan of attack.

Whether the officials advised it or not, we cannot say, but we feel morally certain, from circumstantial evidence, that they were cognizant of the contractor's intentions and put no barriers in the way, though they may not have suggested it.

They came about forty strong with ropes, ladders and screw-drivers, and began to remove the shutters from both houses.

The contractor told Mr. Longden that they had come to put on the third coat of varnish which was due by contract, and to finish up the work so as to get the balance of his money.

Mr. Longden objected to his taking the shutters off the premises. He then said that he was only going to wash them and would immediately bring them back; but Mr. Longden still insisted and attempted to prevent one man who was carrying away a shutter, when the contractor called out, "Seize him, bind him!" which they proceeded to do. Mr. Longden contested his way for about fifty yards but was finally overcome, thrown down, bound hand and foot, and left to lie with his face in the dust. Hearing the noise, I started out and was met by my cook who told me that they were binding Mr. Longden.

I immediately ran to his rescue, but was soon in the clutch of the mob as securely, and with as little possibility of escape, as Laŏcoŏn and his sons from the coils of the serpents. I was thrown down and held to the ground by several men kneeling on my body and head, while others bound my hands and feet over my back. This done, they were about to bring ladders on which to carry us

away, when they demanded whether we would pay them the money. But we coolly assured them that they were not pursuing the right method to get it. At this juncture, Robert Burnet Esq., of the Scotch Bible Society, was seen coming toward us, and as soon as he took in the situation he ran back and informed the United States Consul of the assault. As we would not promise the money, the contractor said he would take us to "*their* Consul," claiming that our Consul was on our side and would not give him justice. We agreed to go with him to the Tao Tai's Yamen, but urged them to untie our feet and let us walk there, assuring them that we would not make any attempt to escape. And thus we went with the motley crowd, bareheaded, without overcoats, jerked, pulled, pushed and hooted at, with the usual exclamation, "Kill him,—the foreign devil." Our only fear was that we might be taken, not to the Tao Tai's Yamen, but to some secret place where we would be maltreated until we yielded to their demands.

Fortunately, when we got to the Yamen of the Police Commissioner we were hustled in, and as soon as the August Gentleman appeared we demanded that we be unloosed.

After some hesitation he ordered the men to untie the ropes. We then gave him to understand that we were foreign citizens and could not be thus insulted with impunity and requested him to show us to the guest hall. He did so and had tea brought for us. We then asked to be sent home in official chairs, which he claimed he could not do, and wanted to know how the contractor would get his money if he let us go, forsooth! This made it apparent which way his sympathies were current, and indeed, when we entered the Yamen, he did not seem at all disconcerted but apparently was expecting us and awaiting our arrival.

I wrote a note to the United States Consul on an old envelope and requested a messenger. He again demurred, but finally sent one. At times we feared the crowd outside would break in the Yamen doors; the din and yelling was not all reassuring.

The messenger met the Consul who was hurrying to the Tao Tai's Yamen to demand our persons. On receiving the note, he came immediately to our rescue, and demanded chairs and military escort for us, and we were thus sent home, in somewhat better style, by the same route we came.

The Consul then went to call upon the Tao Tai to inform him of the mob, demand the arrest of the offenders and to secure our persons and property from further violence.

Several days passed away, but nothing was done on the part of the Chinese authorities to arrest even the instigators of the trouble.

Many of the American citizens waited upon the Consul, urging him to use every effort to compel the Chinese authorities to give us justice. Several dispatches were sent into the Yamen, bringing fair promises in reply, and when a week passed and still the culprits were at large, the situation became exasperating.

Mr. Smithers, United States Consul General at Shanghai, to whom the case had been reported, telegraphed to our Consul that a man-of-war was *en route* to Chinkiang. The next day, the contractor and his chief accomplice were arrested and during the stay of H. M. S. "Wanderer," and U. S. S. "Marion," the officials busied themselves in punishing the ringleaders, and then appointed a deputy to look into the accounts, examine the contract, the work done, etc. He was surprised to find how little money was really owing to the contractor, and he himself, after examining the claim for *extras*, cut down the amount from six hundred dollars to forty!

We drew up a check for the amount really due him, took his receipt in full, endorsed by the Consul and the Deputy, and without making counter claims for unfinished contract, agreed that this should be a final settlement. But this was not the end of it for the Contractor. The Officials, finding that they had been duped and deceived by him, again sentenced him to the cangue, and, when he made an attempt to escape, confiscated his property. And it is rumoured here that he has lost about $500.00 in all.

We think that the moral effect of the telegram, announcing the man-of-war, acted like a charm. And the fact that a man-of-war remained in the harbor until the ringleaders were properly punished, will probably prevent similar outrages in the near future.

American Citizens resident in China ought to appreciate the persistent efforts of our government representatives to obtain redress for us. It is such prompt action on the part of our governments, that throws a safeguard about our persons in these Heathen Countries.

Chinkiang, March 17th, 1886.

THE CHINESE QUESTION IN AMERICA.

To the General Assembly of the Presbyterian Church in the U. S. of America:—

WHEREAS the Chinese Question has been forced upon the country by the demands of certain classes for the restriction and exclusion of Chinese laborers, and by the injustice and cruelties to which they have been subjected in the United States,—and

Whereas there is involved in this question the honor of the nation, the good name of Christianity, the welfare of strangers in our land, our relations to the most populous empire of the world, and the relations of missionaries to the government and people of China, it seems proper for us, your missionaries in South China (laboring in the region which supplies all the emigrants to the United States) to present a statement of facts for your consideration as follows:—

1. Americans in China, and Chinese in America, enjoy by treaty certain rights and privileges, and each country is bound to protect the citizens and subjects of the other, in the exercise and enjoyment of these rights and privileges.

2. These treaty stipulations were not sought by the Chinese, but by the government of the United States, which availed itself of the pressure of war to secure them.

3. The Chinese go to our country as laborers and traders, and for no other purpose. They do not in any way interfere with our political religious or educational institutions.

4. The majority of Americans in China are sent there, by organized societies, for the express purpose of propagating a religion foreign to the country and intensely distasteful to the vast majority of the people, the successful dissemination of which must result in undermining and destroying the existing religions of the country.

5. The General Assembly has sent not less than eighty agents to China, established them in various parts of the country, supplies them with large sums of money, and requires them to carry on a ceaseless agitation, the avowed purpose of which is to accomplish the object above specified.

6. The overturning of the religious institutions of China involves a revolution in the political and educational institutions and to a considerable extent in the industrial pursuits of the people.

7. The General Assembly demands that its agents in China shall be protected by the Chinese Government in accordance with treaty stipulations.

8. It is to no purpose that the General Assembly claims that its object is to benefit the people of China morally and spiritually. Their religious belief and practices have been handed down to them by their fathers, through many generations, and are sacred in their eyes. The social and political standing of tens of thousands of the better classes depends on the continuance of existing institutions, through which are the avenues to wealth honor and power. It is, therefore natural that they should expel missionaries, if not prevented by treaties with powerful nations.

9. It is evident that the influence and results of the presence of Chinese laborers and traders in America are as nothing compared with the influence and result of the thoroughly organized and far-reaching agencies which the General Assembly, and other religious bodies in the United States, have established in China, and which are permeating the whole country.

10. The losses sustained by Americans and others in China from mob violence have always been made good, and the last Annual Report of your Foreign Board confirms this as regards the losses of your mission up to that time.

11. Contrast this with the treatment of Chinese in the United States. In thousands of instances they have been maltreated without redress, and their property destroyed without restitution. Hundreds have been murdered and the murderers go free. Millions of dollars have been exacted from them under the forms of unjust and discriminating laws, and millions more exacted illegally with no possibility of redress. All this has been going on for many years (and recent outrages have added to the long list of sufferings) in a country claiming to be Christian, boasting of liberty, civilization, equal rights, and just laws, and offering an asylum to the oppressed of all lands.

12. The General Assembly cannot be ignorant of the fact that China is beginning to be conscious of her power, and is developing her material resources which, with her immense population, will make her, at no distant day a power among the nations. That she should retaliate for the barbarities inflicted on her people by restricting missionary operations, and should even attempt the expulsion of missionaries, would not be surprising.

13. We do not undertake to propose or even to suggest any course of action to be taken by you, but it must be evident that grave consequences to your work in China and to your missionaries in the interior, will follow if the Church is silent, if the barbarity of anti-Chinese mobs goes unpunished, and if Chinese emigrants are deprived by law of the rights which are freely granted to those of all other nationalities.

(Signed)

A. A. Fulton,
Mrs. Fulton,
Mary H. Fulton,
Jos. C. Thomson,
A. L. Thomson
J. M. Swan,
M. H. Swan,
H. Lewis,
Mary W. Miles,
Jessie E. Wisner,
O. F. Wisner,
J. G. Kerr,
W. J. White,
M. M. White,
Henry V. Noyes,
B. A. Noyes,
M. A. Baird,
E. M. Butler,
H. N. Noyes,
M. T. Noyes,
B. C. Henry,
M. S. Henry,

Canton, China, March 22nd, 1886.

Correspondence.

THE EASY WENLI UNION VERSION.

CIRCULAR RESOLUTIONS FROM PEKING.

[The following circular has been signed by nearly all the missionaries in Peking and Tientsin, and is being circulated for signatures in Shantung.]

Whereas, A version of the New Testament in Easy Wen li, prepared by the Rev. Griffith John, has recently been published, and has met with very considerable favor, and,

Whereas, Another version, based on the Mandarin New Testament is being prepared by two of the translators of that version, the Rt. Rev. Bishop Burdon, and the Rev. H. Blodget D.D., which, judging from the merits of the Mandarin New Testament, the well known ability of the authors, and the testimony of scholars who have examined it, promises to be a work of great excellence, and,

Whereas, We consider it very desirable to have one common version of the Scriptures in Easy Wen li of the highest possible excellence, and that will be generally acceptable in all parts of the Chinese Empire,

THEREFORE, we the undersigned, would respectfully request the selection of a Committee of nine, of which the three translators above mentioned shall be asked to be members, and that two additional members he chosen by North, Central, and Southern China, respectively, in such way as each section may deem most advisable, and at as early a date as possible.

We also petition the American, and British and Foreign Bible Societies, one or both, to publish a tentative edition of 1,000 copies of Bishop Burdon's and Dr. Blodget's version of the New Testament in Easy Wen li, for distribution to missionaries and native scholars, that all may have an opportunity to examine and criticise, and for the use of the proposed Committee in the preparation of the Union Version,—the Committee also availing themselves of all other possible aids.

DEAR SIR,

I have read and re-read our Brother John's article in the April number. A thousand missionaries all appreciate his successful labors as a translator. It is as clear as light that *he is not responsible* for the "unfortunate complication." I suppose the venerable Dr. Blodget, who for twenty years has been the *authorized* and *appointed* translator of the American Bible Society, could prove equally as clearly that he is also not responsible. The

question is not now of the past. The "unfortunate complication" exists, and the future good of China's Zion, imperatively demands that the knot be untied. While sympathizing with the "hard, incessant toil," of the brethren at Peking and Hankow, the rank and file of the full regiment of missionaries desire one Bible.

Has not the Bible cause gone forward? Whereas we had many versions, the work is now reduced to two Bibles in simple Wen li, running parallel one with the other, and no doubt for the most part identically the same. What a wonderful generalization it was when the Decalogue was reduced to two great commandments. But O! how sublime was the prophet of Nazareth when He announced that these two were embraced in the one word LOVE! At the Marriage Supper of the two versions there will be a happy gathering of veterans.

Mr. John desires "a committee of four or five men." Dr. Blodget suggested in a previous number—two Englishmen, two Americans and one German. Writing is very tedious and formal; cannot these two men of God appoint an early day to meet in Shanghai and arrange this matter?

JUVENIS.

Soochow, April 14th, 1886.

DEAR SIR,

Regarding the agitation for a Union version of the New Testament in Easy Wen li, allow me to suggest that Mr. John's version being now in the hands of the public, it would be a good thing to have Dr. Blodget's version published also, and if any one else has a version, in whole or in part, have that published too, then let a year or two elapse. After men have well discussed the merits of the various versions, let a company of translators or revisors be appointed *excluding Mr. John, Dr. Blodget*, and any other authors whose version has been published, and then we may hope to have a really good Union Version on which to build concordances, references, &c., and which it may be unnecessary to change again for a hundred years to come.

To have Mr. John, Dr. Blodget, Bishop Burdon and other authors on the new Committee, would serve no useful purpose, these men have given their opinions in translations, and their presence on the Committee would only complicate matters, by making it more difficult for the translators to vote freely.

To have them on the Committee would be like setting an author to review his own book, or a prisoner to judge his own case.

April 12th, 1886. G.

THE ILLUSTRATED NEW TESTAMENT.

3, Ming-hong Road.
Shanghai, April 22nd, 1886.

EDITOR OF "CHINESE RECORDER,"

With regard to the criticisms made by several Swatow missionaries in last month's "*Recorder*," as to the character and artistic merits of the pictures with which a certain edition of the New Testament is illustrated, it may interest your readers to learn that criticisms of a different nature, coupled with hearty encouragement, have been received from missionaries of all denominations, at work in many parts of China and the Straits. As probably several of your readers will be anxious to inspect or have in their possession copies of the New Testament, so much and so favourably criticised, they may have copies by applying at the above address.

I feel compelled to ask you to allow me to add a word in justice to the colour-printers who have executed the pictures adversely criticised in last month's "*Recorder*." Acting on the suggestions of missionaries who were fully cognisant of Chinese likes and dislikes, they have taken great pains to adapt the pictures for general use in Chinese households. It must, therefore, be gratifying to them, to know that no mistake has been made, that their labour has not been in vain—the pictures being welcomed by all classes in China: alike by the peasantry, merchants of all grades, magistrates of all ranks up to viceroys, scholars of every degree from the Sui-tsai to the literary chancellors and imperial examiners. Several hundreds of return cards have been received from these different grades, acknowledging receipt of these pictures, in many cases the thanks of the sender being written on the back.

I am, Yours &c.,

GILBERT MCINTOSH.

Echoes from Other Lands.

In *The Missionary Herald* for March, Rev. Mr. Stimpson of the A. B. C. F. M. Mission, Taiyuen fu, tells of a discussion with a blind native pastor of the Roman Catholic community, on Mariolatry, Peterolatry, and the Second Commandment:—"The priest insisted that the Apostles' Creed was in the Gospel, and that the commandments did not forbid images of God and Christ for purposes of worship. In their Church on the East Street they have an image of God as well as of Christ."

The same periodical announces the death of Rev. Stephen Johnson, formerly connected with the Siam and Foochow missions of the American Board. He arrived at Bankok July 25th, 1834, and commenced the mission of that Board at Foochow January 2nd, 1847, finally leaving the missionary service in 1854, though retaining a deep interest in the missionary work until the time of his death.

In a recent article, *The Missionary* (Presbyterian, South) discussed the subject of "Our Competitors," and spoke of Rome commencing her missions in China in the seventeenth century. This position it further defends, against the suggestion that missions from Rome were commenced by John of Monte Corvino in 1288, by saying at that time there was no distinctive Protestant Church as now. "Many of those who had the faith and spirit which now distinguish the Protestant Church were in the Roman Catholic Church. Of these John de Monte Corvino was one. His methods were, in the main, those of Protestants, not those of Rome. He translated the New Testament and Psalms into the Tartar language, and caused them to be 'transcribed with the utmost care.'"

An appeal is published in *The Missionary*, signed by Messrs. Johnson, Painter, and Woodbridge, as a Committee of the Presbyterian Mission, South, calling for more men, and saying:—"If two or three, or ten or twelve men, were sent us, they could all be placed to great advantage soon after their arrival."

Miss Kirkland, of Hangchow, writes home:—"Don't prevent a lady from coming here because she is young. When I was young I was most anxious to be a missionary, and studied subjects that I thought, as far as I knew, would qualify me to teach the poor heathen. But I was not permitted to go. This is the bitterest and deepest regret of my life."

Rev. F. V. Mills, of the Presbyterian Mission, North, Hangchow, reports home:—"Our Session here recently demonstrated that all Chinese Christians are not mercenary. The richest man in the Church has been excommunicated. This action was taken by the natives without any pressure from the foreign missionary. They worked up the case, investigated the evidence, and reported the result to the missionary. I have no reason to believe that the Session would have acted otherwise if there had been no foreigners at the station. The pastor draws no salary from the Board."

The Gospel in all Lands, for February, reports a despatch from the United States Minister at Peking to Consul-General Smithers

at Shanghai, which announces that "Any foreigner owning a steam launch may have it licensed at his own Consulate like any other foreign vessel." This allows the steam-lanuch of the Methodist Mission to run upon the Yangtsze River, as she has been waiting to do for the last two years.

Rev. J. Jackson, of the Methodist Mission at Wuhu, writes to the same periodical regarding the opium traffic at that river port, that it is rapidly increasing, and that it is passing out of the hands of Chinese into those of foreigners.

In *China's Millions* for February, Mr. Baller tells of a New Testament having been given at Ping-yang to a student passing out of the Examination Hall three years ago. He took it to his home at Shih-chau, some three days' journey distant:—"Not wishing to keep it himself, he gave it away to another scholar, named K'u Wan-yih, who not only read it, but believed it. He found in it what his heart longed for, but, though believing, he knew of no place where he could be more fully instructed. Soon after, he came to P'ing-yang for an examination, and learning that there was a 'Jesus Hall' in the place, came to learn more of the truth. As a result he took back several Christian books, and in due time was baptized by Mr. Drake." The man brought several to Christ. Persecution set in, but was overcome, and Messrs. Beauchamp and Cassels are now settled there.

The Gospel in all Lands devotes nearly thirty-six large quarto pages, in its February number to China. A great variety of phases of missionary work are given, mostly in quotations from missionaries themselves, though the publications whence they are taken are not always, perhaps we ought to say, are seldom, fully given. There are a number of illustrations, in the main very fair, and illustrative, though we cannot but wonder whether in all China "A Missionary in a Chinese Temple" could be seen in dress-coat, with a "stove pipe" hat, with pantaloons apparently strapped under his shoes, holding excited debate with an offended Chinese priest evidently engaged in religious ceremonies. "A Chinese Girl," is plainly none other than a Japanese Girl. The sketch of Methodist Episcopal missions in China, is interesting and valuable.

Dr. S. L. Baldwin, formerly of Foochow, now of East Boston, Massachusetts, does yeoman service in the home lands for the Chinese. At a recent meeting of the Boston Evangelical Alliance, the subject was the Chinese Question. Dr. Baldwin maintained that there was no Chinese Problem—it was the American Problem. He met the argument regarding the Chinese emigrants being slaves, by the fact that there are no male slaves in China; the charge that they made labor cheap, by the statement that there never has been cheap labor on the Pacific coast; the fear from overwhelming numbers, by the fact that only 100,000 arrived in twenty-five years; the complaint that they sent their money back to China, by the fact of their leaving the products of their labor in America.

Our Book Table.

*Tien Tuo Min Têng** is the title of a book by a Chinese Christian, now deceased, of the name of Wang I-hwa. Our attention was called to it by a note from the Rev. J. Crossett, who has printed the work, and desires subscriptions to defray the cost of publication. After examining it as carefully as our time would allow, we cannot say that in its present form we recommend its general circulation. The style is in some places almost fascinating, and the writer displays a thoroughly devout spirit; but there is much that is not clear, much that is mystical, and some that is, not to put too fine a point on it, nonsensical. So that while passages here and there are of real worth, and would profit the Christian pastor, the book as a whole needs very careful editing before it be given to the general, and especially the heathen reader. There are some grains of real gold in it, however; and they might profitably be picked out and preserved by those who have time for it. We may, perhaps, be considered Puritanical, but just here we wish to say, that we have grave scruples as to the use of 天子 by Christian writers, as a title of the Emperor of China. When we recollect that the Chinaman says 天上帝也, surely we are called upon to stop and think ere we speak of any save Him to whom that title belongs, as the 天子 (Son of God.) We are the more constrained to say this, as we have in the tract before us, and in another which we think best not to name, found this title thus used. R.

Studies in Japanese Kakkē, is a pamphlet on the disease elsewhere known as "Beriberi," by Wallace Taylor M. D. of Osaka. The method and the results are purely technical, and can only interest the medical student. Dr. Taylor has made most elaborate and remarkable studies of the disease with the Sphygmograph, which are illustrated by a large number of beautiful tracings, and by which he confirms the opinion, first maintained by Dr. Simmons, that the disease is not one of anœmia, but that the vascular phenomena are due to the action of the *materias morbi* of Kakkē upon different portions of the cerebro-spinal nerves and sympathetic system. What this morbid material is, Dr. Taylor does not here say—doubtless reserving that for a still more elaborate report.

The China Review for January and February, is largely taken up with an article of ten pages by E. H. Parker on "Chinese, Corean, and Japanese," and twelve pages from the same indefatigable pen of "Notes and Queries." Mr. G. Taylor continues his interesting paper on the "Aborigines of Formosa," which makes positive addition to our knowledge of them; and Mr. Mitchell-Innes and Dr. Macgowan give interesting facts about "Adoption" and "Infanticide."

行傳揭要. *A Commentary on the Acts of the Apostles*, By Rev. James Sadler, L. M. S., Amoy. This volume is constructed on a different principle from the ordinary line of commentaries. It is not a literal explanation of the text, but each chapter or part of it, is considered in reference to its own special subject, and its various lessons are given in detail.

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* **天道明燈**. See *Chinese Recorder* for March, 1886.

There is thus a large amount of matter brought out and fairly described under the several headings, and so far as we have seen, the whole is very suggestive and calculated to be most useful to native students. The Acts form an all-important portion of Holy Writ for the guidance and development of the Christian Church in China, and Mr. Sadler has done well in treating it as he has done. We are persuaded that the work will be most instructive to those for whom it is intended, and the analysis the author makes of the various chapters or subjects under discussion, will be very helpful to the careful reader. Altogether we regard the book as a valuable addition to our Christian literature, and heartily commend it to the use of those engaged in the education of young men for evangelistic work. WM. MUIRHEAD.

Editorial Notes and Missionary News.

NOTES OF THE MONTH.

In view of the pressure on our columns, due to the number and length of the articles, we add eight pages to our usual number. Our next number will be correspondingly diminished. The opportunity is too good a one to lose for again urging on all our valued correspondents and contributors the great advantage, both to themselves and to their readers, (as well as to us,) of condensation!

The superabundance of news for these columns requires us to postpone to next month our notices of The Tungchow Dispensary, The Hangchow Medical Mission, The Foochow Medical Hospital, and Dr. Daniel's Report of Medical Work in Swatow.

From Kiukiang we learn of the laying of the corner-stone of the new Methodist College building, within the city, early in April. The building is to contain seven recitation rooms, a chapel which will seat about four hundred, a reading room, and a museum. It is hoped during this year to erect a dormitory for the students.

We are pleased to see that the *Church Missionary Intelligencer*, in its February and March issues, rates Major Knollys' *English Life in China* at its true value. From its second notice we take the following lines:—"On one occasion the late Sir Charles Lyell, on an American steamer, was astonished at hearing a passenger declaiming against an excellent individual, branding him as an atheist. Sir Charles interposed, explaining that the party referred to was a Baptist. The prompt rejoinder was, 'Aye, Baptist or atheist, or something of that sort!' The Major's ideas of non-conformity seem to be about as hazy...It is quite clear that *English Life in China* is a random book of nonsense."

As a matter of course, we are always pleased when we see that items and facts from the *Recorder* find yet wider circulation in other periodicals; and usually full credit is given us. But we confess to some surprise at finding Rev. G. W. Woodall's article, which appeared in the *Recorder* for Oct., 1885—"A Land Purchase in Nankin"—reproduced entire in the *Manual of the Methodist Episcopal Church* for January, 1886, without a word of acknowledgment.

We learn from the home papers that it is proposed to erect a Hospital at Taiyuen Fu to the memory of Dr. Schofield who died there August, 1883. There could not be a more appropriate memorial of one of the most remarkable men

that ever came to China, and whose early removal was such a mysterious providence.

The *Temperance Union* has relieved our modesty from the necessity of saying that the foreign residents of Shanghai who, as we gather from the newspaper correspondents, are anxious to learn about missionary work in China, cannot do better than subscribe to the *Recorder!*

We note with interest a movement toward Co-operation in Foreign Missions, which took form at the meeting of the Alliance of the Reformed Churches of the Presbyterian System, at Belfast, Ireland, by the appointment of a large Committee in June and July, 1884. A public meeting, to bring the matter before the Christian community, was held in New York on the 12th of January, at which addresses were made by various eminent divines, among whom were Dr. Jacob Chamberlain of India, Dr. M. H. Houston, lately of Hangchow, and Dr. H. P. Happer of Canton. Dr. Happer is reported by the *New York Independent* as having echoed the strains of the previous addresses, but emphasizing the fact that, "while in China the ministers are working harmoniously and helpfully to each other, the principal difficulty in the way of union and co-operation in the mission field, is in the lack of union among the Churches at home!"

Divine service has been held in the Hall of Audience of the Palace at Mandalay, Burmah, where foreigners who wished to see the despotic King had to approach in abject humiliation, without shoes or hats.

The Japanese Government has forbidden the "Yaso Taiji," or Jesus opposers, to use the word "Taiji," which means to expel.

"We are authorized to say, with reference to a paragraph that has appeared in many English and American papers, stating that Mr. C. T. Studd had invested his fortune of £100,000 for the benefit of the China Inland Mission, that the statement is entirely incorrect. As to the amount of Mr. Studd's fortune or his disposal of it, the Mission are quite without information."—From the *Christian* of February 18th, 1886.

CHRISTIANITY ADVANCED BY ITS ANTAGONISMS.

Christianity is doubtless to win from the various forms of heathenism by its antagonisms to them, rather than by its affinities with them. In view of the recent discussions among us, and in the home lands, regarding the proper attitude of missionaries toward Confucianism, and Buddhism, a recent paper by Rev. C. C. Fenn, Secretary of the C. M. S., entitled "Some of the Lessons taught by Experience as to right modes of carrying on Missionary Work," is of special interest. Among several mistakes regarding the best mode of prosecuting Missionary Work he emphasizes "An error into which some early missionaries actually fell, and which is still held by a great many persons, especially perhaps persons of learning and culture, who have not actual missionary experience. It is the idea that the missionary ought not only to look out diligently for any thing good in the pre-existing beliefs of those to whom he is speaking, but that he ought almost always in his teachings to proceed from these as his basis, and to refrain from bringing forward the truths most opposed or dissimilar to their previous beliefs, until he has led them on to the truths that might seem almost to flow from those beliefs. For instance, all men have some notions of right and wrong and of retribution; they have, as Scripture tells us, the work of the law written in their hearts. Therefore, it was urged, not only begin by appealing

to this, but do not speak of the Atonement and of Christ's love, until by that appeal you have roused the conscience to action and produced in them a trembling sense of guilt. It is well known that Moravian missionaries in Greenland for some time adopted that plan.....Plausible as this will seem to several persons, experience has directly contradicted it, and proved its unwisdom and inefficacy... Nor is it difficult to explain why it is so, even by the ordinary laws of human nature. It is no slight thing for a man to forsake the religious creed or customs of his nation. He will not do so unless he is profoundly dissatisfied with them. This dissatisfaction is far more likely to be produced when his attention is called to that which is false in his religion than to that which is true in it. I have in Ceylon conversed with several converts from Buddhism, and heard of many more. What has attracted them to Christianity has not been those points in it which resembled the teaching of Sakya Muni, but those which were most diverse from it."

SEMI-CENTENNIAL OF THE HOSPITAL AT CANTON.

We receive from Hon. Gideon Nye in pamphlet form the report of "The Semi-Centennial Celebration of the Medical Missionary Society's Hospital at Canton," the newspaper report of which we noticed in our March number. The price of the pamphlet is but twenty-five cents, and it may be had of Kelly & Walsh, or of the Chinese Religious Tract Society, 18 Peking Road, Shanghai. Mr. Nye writes us, in correction of one of our own statements, as follows:—"Recurring to your kind notice of the celebration, in your March issue, I am impelled by a sense of the importance of checking an obvious general tendency to relaxed vigilance of a scrupulous exactitude of historical statement, to call your attention to an incidental lapse at the top of your page 121, in reference to the Preston Memorial Church, in the words, 'itself a gift to the Hospital by Dr. S. Wells Williams;' whereas his gift was but $1,500 toward a total cost for the edifice of $4,531. If you can utilize the last paragraph in the interest of historical accuracy, I shall be glad, as independently of my duty to correct the error of statement, I have long felt a moral obligation, to occasionally check the tendency to heedlessness in the journalism of the day, by pointing to errors of statements of historical importance, as subject to future citation as of indisputable authority."—Dr. Williams gave $1,500; the Chinese Second Presbyterian Church, Canton, $500; the Medical Missionary Society, $2,000; American Presbyterian Mission, Canton, $500; and Rev. B. C. Henry, $31.28.

Diary of Events in the Far East.

February, 1886.

27th.—Lord Dufferin receives a number of Chinese Merchants at Rangoon.

M. Giquel, founder of the Foochow Arsenal, dies at Cannes.

March, 1886.

2nd.—President Cleveland's Message to Congress regarding outrages on resident Chinese.

16th.—The Franco-Chinese Delimitation Commission resumes its labors, after interruptions.